

# 觀世音菩薩

Guan Shi Yin Pu Sa

大

Da

心

Xin

悲

Bei

經

Jing

咒

Zhou





南無消災延壽藥師佛







## THE KUAN YIN BODHISATTVA OF COM PASSION

1. Avalokitesvara Bodhisattva of Compassion in the Lotus Sutra became known as Kuan Yin, in China. The Chinese found it easier to think of Compassion in terms of a Loving and Compassionate woman.

Kuan Yin Bodhisattva of Compassion comes to our aid when we recite with a sincere heart "Namo Kuan Yin Pu Sa" 南無觀音菩薩

Kuan Yin also comes to our aid when we recite with a sincere heart, one of the following:—

The Great Compassion Mantra 大悲咒

The Mantra of Universal Protection,  
"Om Mani Padme Hum"

唵嘛呢叭彌吽

## **"Namo Amitabha Buddha"**

南無阿彌陀佛

(Kuan Yin Bodhisattva and Great Strength Bodhisattva are Amitabha Buddha's disciples and they have both made vows to help him propagate the Dharma. When we recite Amitabha Buddha's name, Kuan Yin Bodhisattva comes to our aid and sprinkles sweet dew on the top of our heads, while Great Strength Bodhisattva's brilliance illumines us (Ven. Dhyana Master Hsuan Hua: Pure Land and Ch'an Dharma Talks, p. 27. Buddhist Text Translation Society, California).

2. Buddhists should practise the Kuan Yin recitals daily and try and develop the quality of Compassion in themselves. They should not recite these recitals only when they face difficulties, problems and experience fear.

3. To recite the Kuan Yin recitals in order to gain peace and happiness and good fortune and to free us from affliction, suffering and

hardship is the objective of beginners of Buddhism. There is nothing wrong in this, but remember, this is the worldly, unenlightened objective of stupid (spiritually ignorant) people with strong worldly attachments. Master Hsuan Hua says that if you wish to obtain the transcendental Dharma, to return to the root and go back to the source, then you have to undergo a bit of suffering and view worldly dharmas as less important. Don't look upon trivial problems as being as weighty. We recite the Buddha's name (and the Kuan Yin recitals) in order to end birth and death (Pure Land and Ch'an Dharma Talks, B.T.T.S., pp.6 and 18.) You should only fear that you won't experience total emptiness, that you won't discard material concerns, and that you won't renounce affections.

4. The recitals can be done when walking, standing, sitting and reclining. Our minds never stop thinking. These recitals give our minds something to think about; if they have nothing to think about, they are ill at ease. We occupy our minds so that they won't indulge in other forms of false thinking and keep out

the 3 mental poisons of greed, hate and stupidity. The effect of this simple practice is mental calmness and concentration which then gives rise to wisdom to discriminate clearly between the good and the bad.

5. To develop calm and concentration it is important to restrain the evils committed by the "door" of the body and the "door" of the mouth. This is done by keeping the 5 moral precepts.

(i) **To abstain from killing**, so as to cause less pain and to become kind and compassionate. Try not to kill in anger, or for enjoyment as a sport or hobby. The highest aim is to cut down on meat eating leading to vegetarianism.

(ii) **To abstain from stealing**, to overcome greed.

(iii) **To abstain from sexual misconduct.**

(iv) **To abstain from false speech.**

False speech comes in 4 categories  
i.e. telling lies, harsh speech said  
in anger or sarcasm; slandering or  
saying bad about others in their  
absence and gossiping.

- (v) **To abstain from intoxicants and  
alcoholic drinks which damage the  
mind. Intoxicants include cigarettes....  
cigarettes.**

**THE SUTRA OF  
THE VAST, GREAT, PERFECT, FULL,  
UNIMPEDED GREAT COMPASSION  
HEART DHARANI OF THE  
THOUSAND-HANDED,  
THOUSAND-EYED  
BODHISATTVA WHO REGARDS  
THE WORLD'S SOUNDS**

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**Note:**

*The following are excerpts from The Dharani Sutra.*

*Translated into English by:*

*Buddhist Text Translation Society*

*Dharma Realm Buddhist University, USA.*



## **SUTRA:**

Thus have I heard. At one time Shakyamuni Buddha dwelt in the jewel-adorned way field in the palace of the One Who Regards the World's Sounds, on Potala mountain.

## **SUTRA:**

The jeweled lion throne upon which he sat was adorned in purity with limitless varicolored mani-jewels, and a hundred jeweled banners hung suspended around it.

At that time, the Thus Come One, sitting upon his throne, was about to proclaim the uniting and holding Dharani. With him were numberless Bodhisattvas, Mahasattvas, their names were: Uniting and Holdings King Bodhisattva, Jewel King Bodhisattva, Medicine King Bodhisattva, Medicine Superior Bodhisattva, The Bodhisattva Who Regards The World's Sounds, Great Strength Bodhisattva, Flower Adornment Bodhisattva, Great Adornment Bodhisattva, Jewel Treasury Bodhisattva, Virtue Treasury Bodhisattva, Vajra Treasury Bodhisattva, Empty Space Treasury Bodhisattva, Maitreya Bodhisattva, Universal Worthy Bodhisattva, Manjushri Bodhisattva, and others such as these, all Bodhisattvas, Mahasattvas, great Dharma Princes who had been anointed on the crown.

Also with him were limitless, numberless, great Sound Hearers, all practicing Arahatsip at the Tenth Ground, Mahakashyapa was at their head.

**SUTRA:**

Also with him were countless gods of the Brahma world. The Brahma Shan Cha was at their head.

Also with him were all the innumerable gods of the desire realm. The God Gopaka was at their head.

**SUTRA:**

Also with him were guardian kings of the four directions from limitless worlds, Dhrtarashtra was at their head.

Also with him were countless gods, dragons, yakshas, gandharvas, asuras, garudas, kinnaras, mahoragas, people, non-people, and so forth. The Great Dragon King Heavenly Virtue was at their head.

**SUTRA:**

Also with him were all the countless goddesses of the desire realm. The goddess Youthful Eye was at their head.

Also with him were countless empty space spirits, river and sea spirits, spring and fountain spirits, stream and pond spirits, medicinal herb spirits, tree and forest spirits, spirits of dwellings, water spirits, fire spirits, earth spirits, wind spirits, land spirits, mountain spirits, stone spirits, palace spirits, and so forth. All came and gathered together in the assembly.

#### SUTRA:

At that time the Bodhiṣattva Who Regards the World's Sounds, in the midst of the great assembly, secretly put forth spiritually penetrating bright light which brilliantly illuminated the fields of the ten directions and reached throughout three thousand great-thousand worlds, so that they were all colored gold.

All the heavenly palaces, dragon palaces, and all the venerable spirit palaces trembled. The large rivers, small rivers, and seas, Iron Mountain, Sumeru Mountain, Land Mountain, and Black Mountain also shook. The pearl fire of the sun and moon and the light of the constellations — all ceased to shine.

#### SUTRA:

At that time Uniting and Holding King Bod-

hisattva, seeing this rare and unheard-of appearance, arose from his seat, joined his palms, and with a verse, asked the Buddha who it was who had put forth such an appearance of spiritual penetration.

The verse runs:

Who on this day has realized  
right enlightenment,  
Putting forth such great brilliant light?

The fields of the ten directions  
are all colored gold,

And three thousand world systems  
are also shining,

Who on this day has attained comfort,  
Diffusing spiritual powers, great and rare?  
Boundless Buddhahoods tremble and shake.

Dragon and spirit palaces are not at peace.

The entire assembly now holds doubts,  
Not knowing whose power  
created these conditions.

Is it the Buddha, the Bodhisattvas,  
or the great Sound Hearers?

The Brahma gods, Mara gods, or Shakra  
perhaps?

We pray for the World Honoured One's  
great compassion,

To explain to us the cause  
of this spiritual penetration.

The Buddha told Uniting and Holding King Bodhisattva, "Good Man, you should all know that present in this assembly is a Bodhisattva, Mahasattva named The One Who Regards the World's Sounds in Comfort who, from the remotest past onwards has attained great kindness and compassion and who is fully able to practice the limitless Dharani-doors. Desiring to delight all beings and to make them peaceful, he secretly puts forth such great spiritual penetration power as this."

After the Buddha had finished speaking, the Bodhisattva Who Regards the Sounds of the World then arose from his seat, arranged his robes, inclined his joined hands towards the Buddha and said, "World Honoured One, I have a Great Compassion Dharani-Mantra which I now wish to speak so that all living beings might obtain peace and delight, be rid of every sickness, and attain long life; so that they might obtain prosperity, wipe away the evil Karma of heavy offenses, separate themselves from obstacles and hardships, grow in all the pure Dharmas and in every kind of merit and virtue; so that they might create only good roots, become separate from fear, and quickly fulfill all their longings. World Honored One, please be merciful and allow it to be heard."



## SUTRA:

The Buddha said, "Good Man, your great compassion puts living beings at ease. You wish to speak the spiritual mantra; now is the proper time. It is right and fitting that you speak it without delay. The World Honored One and all the Buddhas approve."

The Bodhisattva Who Regards the World's Sounds again addressed the Buddha, saying, "World Honored One, I recall that in the past, uncountable millions of aeons ago, a Buddha named Thousand Ray King Who Dwells in Stillness Thus Come One appeared in the world. Out of pity for me and all living beings, that Buddha, the World Honored One, spoke this Vast, Great, Perfect, Full, Unimpeded, Great Compassion Heart Dharani. With his golden-colored hand he rubbed the crown of my head and spoke thus:

" 'Good man, you should now hold this heart mantra for the sake of all living beings in the evil times of the future, for it will cause them great benefit and delight.' "

"I was then dwelling as a beginner at the First Ground, but upon once hearing this mantra, I ascended to the Eighth Ground. At that time, because of the great joy in my heart, I made this vow:



'If, in the future, I am able to benefit living beings and make them happy, then may my body right now be complete with a thousand hands and a thousand eyes.'

"After making this vow, my body immediately was fully complete with a thousand hands and a thousand eyes. In the ten directions, the great earth trembled in six ways. A thousand Buddhas in the ten directions each emitted bright light which illuminated my body and the boundless worlds of the ten directions. From that time onward, all beings in the places of the countless Buddhas and in limitless assemblies were able to hear, personally accept, and maintain this Dharani. There was happiness and dancing for joy without end as they transcended countless millions of aeons of subtle birth and death. From that time onward, the mantra has been constantly recited and never forgotten."

#### SŪTRA:

"Because one holds this mantra, one is always born in the presence of the Buddhas, one is born by transformation from a lotus, and is never born from a womb.

"If there are Bhikshus, Bhikshunis, Upasakas, Upasikas, young men or young women who wish

to recite and hold this mantra, and to bring forth a heart of great compassion for all beings, they should first follow me in making these vows:

Namo Compassionate One Who Regards the  
World's Sounds,

May I quickly know all dharmas,  
Namo Compassionate One Who Regards the  
World's Sounds,

May I soon attain the wisdom-eye  
Namo Compassionate One Who Regards the  
World's Sounds,

May I quickly save all beings,  
Namo Compassionate One Who Regards the  
World's Sounds,

May I soon attain good skill-in-means,  
Namo Compassionate One Who Regards the  
World's Sounds,

May I quickly board the Prajna-boat,  
Namo Compassionate One Who Regards the  
World's Sounds,

May I soon get out of the sea of suffering,  
Namo Compassionate One Who Regards the  
World's Sounds,

May I quickly attain morality, samadhi, and  
the Way.

Namo Compassionate One Who Regards the  
World's Sounds,

May I soon ascend Nirvana Mountain,  
Namo Compassionate One Who Regards the  
World's Sounds,  
May I quickly dwell in the unconditioned.  
Namo Compassionate One Who Regards the  
World's Sounds,  
May I soon unite with the Dharma-nature  
body.

When I face the mountain of knives,  
The mountain of knives of itself  
breaks up;

When I face the boiling oil,  
The boiling oil of itself dries up,

When I face the hells,  
The hells of themselves disappear,

When I face the hungry ghosts,  
The hungry ghosts of themselves are  
full,

When I face the asuras,  
Their evil thoughts of themselves are  
tamed,

When I face the animals,  
They themselves attain great wisdom.

SUTRA:

The Bodhisattva Who Regards the World's  
Sounds again addressed the Buddha, saying,  
"World Honored One, if humans and gods re-

cite and hold the phrases of the Great Compassion Mantra, then when they approach the end of life, all the Buddhas of the ten directions will come to take them by the hand to rebirth in whatever Buddhaland they wish, according to their desire."

He further said to the Buddha, "World Honored One, should any living being who recites and holds the spiritual mantra of Great Compassion fall into the three evil paths, I vow not to realize the right enlightenment. Should any living being who recites and holds the spiritual mantra of Great Compassion not be reborn in any Buddhaland, I vow not to realize the right enlightenment. Should any living being who recites and holds the spiritual mantra of Great Compassion not obtain unlimited samadhis and eloquence, I vow not to realize the right enlightenment. Should any living being who recites and holds the spiritual mantra of Great Compassion not obtain the fruits of whatever is sought in this very life, then he cannot have been making proper use of the Dharani of the Great Compassion Heart."

#### SUTRA:

He addressed the Buddha further, saying, "World Honored One, people and gods who re-

recite and hold the Great Compassion Heart Mantra will obtain fifteen kinds of good birth and will not suffer fifteen kinds of bad death. The bad deaths are: 1) They will not die of starvation or privation. 2) They will not die from having been yoked, imprisoned, caned or otherwise beaten. 3) They will not die at the hands of hostile enemies. 4) They will not be killed in military battle. 5) They will not be killed by tigers, wolves, or other evil beasts. 6) They will not die from the venom of poisonous snakes, black serpents, or scorpions. 7) They will not drown or be burned to death. 8) They will not be poisoned to death. 9) They will not die as a result of sorcery. 10) They will not die of madness or insanity. 11) They will not be killed by landslides or falling trees. 12) They will not die of nightmares sent by evil people. 13) They will not be killed by deviant spirits or evil ghosts. 14) They will not die of evil illnesses which bind the body. 15) They will not commit suicide.

#### SUTRA:

"Those who recite and hold the spiritual Mantra of Great Compassion will not suffer any of these fifteen kinds of bad death and will obtain the following fifteen kinds of good birth: 1) Their place of birth will always have a good



king. 2) They will always be born in a good country. 3) They will always be born at a good time. 4) They will always meet good friends. 5) The organs of their body will always be complete. 6) Their heart will be pure and full in the way. 7) They will not violate the prohibitive precepts. 8) Their family will be kind and harmonious. 9) They will always have the necessary wealth and goods in abundance. 10) They will always obtain the respect and help of others. 11) Their riches will not be plundered. 12) They will obtain everything they seek. 13) Dragons, gods, and good spirits will always protect them. 14) In the place where they are born they will see the Buddha and hear the Dharma. 15) They will awaken to the profound meaning of that Proper Dharma which they hear.

“Those who recite and hold the Great Compassion Heart Dharani will obtain these fifteen kinds of good birth. All gods and people should constantly recite and hold it, without carelessness.”

#### SUTRA:

After speaking these words before the assembly, the Bodhisattva Who Regards the World's



Sounds put his palms together, stood upright, and brought forth a heart of great compassion for all beings. He beamed, smiled and thus spoke the spiritually wonderful phrases of the Dharani of Great Compassion, perfect, unimpeded, vast, and great. The Dharani runs like this:

\*Namo ratnatrayaya/Namo aryavalokitesvaraya/  
Bodhisattvaya / mahasattvaya / mahakarunikaya/  
Om/sarva abhayah/sunadhasya/Namo sukrtvemama/  
aryavalokitesvaragarbha/Namo nilakantha/[Siri]  
mahabhadrasrame / Sarvarthasubham / ajeyam /  
sarvasattvanamavarga/mahadhatu/Tadyatha/Om  
avaloke / lokite /kalate / Hari / mahabodhisattva /  
sarva sarva/mala mala/[Masi] Mahahrdayam/kuru  
kuru karmam/[Kuru] Kuruvijayati/mahavijayati/  
Dharadhara/dharin suraya/Chala chala/mama  
bhramara/muktir/Ehi ehi/chinda chinda/harsam  
prachali/Basa basam presaya/hulu hulu mala/  
Hulu hulu hilo/sara sara/siri siri/suru suru/Bodhiya  
bodhiya/bodhaya bodhaya/Maitreya/nilakantha/  
dharsinina/Payamana svaha/siddhaya svaha/  
mahasiddhaya svaha/Siddhayogesvaraya svaha/  
nilakanthasvaha/Varahananaya svaha/  
simhasiramukhaya svaha/Sarvamahasiddhaya  
svaha/cakrasiddhaya svaha/Padmahastaya svaha/  
nilakanthavikaraya svaha/Maharsisankaraya svaha/

**Namo ratnatrayaya/Namo aryavalokitesvaraya  
svaha/Om siddhyantu/mantrapadaya svaha**

When the Bodhisattva Who Regards the World's Sounds had finished speaking this Mantra, the great earth trembled and moved in six ways. The heavens rained forth jewelled flowers, which fell in colorful profusion. All the Buddhas of the ten directions were delighted, while the heavenly demons and externalists were so afraid their hair stood on end. Everyone in the entire assembly certified to the result. Some won the result of a stream-winner, some won the result of a once-returner; some won the result of a never-returner, some won the result of an arhat. Others attained to the first ground of a Bodhisattva, the second, third, fourth and fifth ground, even up to the tenth Bodhisattva ground. Countless living beings brought forth the Bodhi heart.

For the benefit of those who really keen to find out the literal meaning of The Mantra of Avalokitesvara (The Great Compassion Mantra), here is the Sanskrit prayer and its English translation.

## THE MANTRA OF AVALOKITESVARA

- 1 **NAMO RATNATRAYAYA**  
I take refuge in the Triple Gem
- 2 **NAMO ARYAVALOKITESHVARAYA**  
I take refuge in the Lord-seer
- 3 **BODHISATTVAYA MAHASATTVAYA**  
**MAHAKARUNIKAYA**  
In the Englightened Being, in the Great  
Being, in the Great Compassionate One
- 4 **OM SARVA ABHAYAH SUNADHASYA**  
Om, in the fealess one
- 5 **NAMO SUKRTVEMAMA**  
**ARYAVALOKITESHVARAGARBHA**  
May I enter into the heart of the Lord  
Seer
- 6 **NAMO NILAKANTHA SIRI**  
**MAHABHADRASHRAME**  
I take refuge in Him with the blue neck,  
great abode of kindness

- 7      **SARVARTHASUBHAM AJEYAM SAR—  
VASATTVANAMAVARGA  
MAHADHATU**

Meaning the fullness of understanding  
of all ways, which is pure, making all  
sentient beings victorious and purifying  
all the realms of existence

- 8      **TADYATHA OM AVALOKELOKITE  
KALATE**

In whom who is thus. Om, the Seer,  
transcending the world

- 9      **HARI MAHABODHISATTVA SARVA  
SARVA MALA MALA**

Oh Hari Great Being of Light!

All, All, Garland, Garland

- 10     **MASI MAHAHRDAYAM KURU KURU  
KARMAM**

Core of the world! Make Success!

Succes!

- 11     **KURU KURU VIJAYATIMAHAVIJA,—  
YATYATI**

Triumphant success! Great Triumphant  
success!

- 12 DHARADHARA DHARIN SURAYA  
Stand by, stand by firm, O Indra!
- 13 CHALA CHALA MAMA BHRAMARA  
MUKTIR  
Shake! Shake! Liberate me from my  
mental disturbance!
- 14 EHI EHI CHINDA CHINDA HARSHAM  
PRACHALI  
Come! Come! Listen! Listen!  
The joy that arise!
- 15 BASHA BASHAM PRESAYA HULU  
HULU MALA  
Speak! Speak! Give the sigh! (Hulu  
Hulu Mala are words of invocation)
- 16 HULU HULU HILE SARA SARA SIRI  
SIRI SURU SURU  
(Magical sounds of invocation)
- 17 BODHIYA BODHIYA BODHAYA

**BODHAYA**

**Awake! Awake! Be awakened! Be awakened!**

**18 MAITREYA NILAKANTHA  
DHARSHININA**

**O friendly! The one with the blue neck,  
Worthy of being seen!**

**19 PAYAMAMA SVAHA SIDDHAYA  
SVAHA MAHA SIDDHAYA SVAHA**  
**To the fearless, svaha! To the Powerful  
svaha! To the Great Powerful, svaha!**

**20 SIDDHAYOGESHVA RAYASVAHA  
NILAKANTHA SVAHA**  
**To the powerful Lord of Union svaha!  
To the one with the blue neck, svaha!**

**21 VARAHANANAYA SVAHA,  
SIMHASHIRA MUKHAYA SVAHA**  
**To One who looks like a wild boar,  
svaha! To Him with the lion's face,  
svaha!**

**22 SARVAMAHASIDDHAYA SVAHA  
CHAKRASIDDHAYA SVAHA**



To Him who holds all great powers,  
svaha! To Him who holds the power  
of the circle, svaha!

23 **PADMAHASTYA SVAHA.**

**NILAKANTHAVIKARAYA SVAHA**

To the Holder of the Lotus, svaha!  
To the creator with the blue neck,  
svaha!

24 **MAHASISHANKARAYA SVAHA**

To the Great Seer and Benefactor,  
svaha!

25 **NAMO RATNATRAYAYA**

I take refuge in the Triple Gem

26 **NAMO ARYAVALOKITESHVARAYA  
SVAHA**

I take refuge in the Noble Lord—Seer  
svaha

27 **OM SIDDHYANTU MANTRAPADAYA  
SVAHA**

Om! May the success of this Mantra be  
achieved!

# 般若波罗蜜多心经

Namo Prajna Assembly of Buddhas  
and Bodhisattvas (3 times)

## The Heart of Prajna Paramita Sutra

When Avalokiteshvara Bodhisattva was practicing the profound Prajna Paramita, he illuminated the five skandhas and saw that they are all empty, and he crossed beyond all suffering and difficulty.

Shariputra, form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness; emptiness itself is form. So, too, are feeling, cognition, formation and consciousness.

Shariputra, all dharmas are empty of characteristics. They are not produced, not destroyed, not defiled, not pure and they neither increase nor diminish.

Therefore, in emptiness there is no form, feeling, cognition, formation or consciousness. no eyes, ears, nose, tongue, body or mind; no sights, sounds, smells, tastes, objects of touch or dharmas. no field of the eyes, up to and including no field of mind-consciousness; and no ignorance or ending of ignorance, up to and including no old age and death or ending of old age and death. There is no suffering, no accumulating, no extinction, no way and no understanding and no attaining. Because nothing is attained, the Bodhisattva, through reliance on Prajna Paramita, is unimpeded in his mind. Because there is no impediment, he is not afraid, and he leaves distorted dream-thinking far behind. Ultimately Nirvana!

All Buddhas of the three periods of time attain Annutarasamyaksambodhi through reliance on Prajna Paramita. Therefore, know that Prajna Paramita is a great spiritual mantra, a great bright mantra, a supreme mantra, an unequalled mantra. It can remove all suffering; it is genuine and not false. That is why the mantra of Prajna Paramita was spoken. Recite it like this:

**Gate Gate Paragate Parasamgate Bodhi Svaha!**

**(END OF THE HEART OF PRAJNA  
PARAMITA SUTRA)**

**MAHA PRAJNA PARAMITA (3 times)**

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***Translated into English by:  
Buddhist Text Translation Society,  
Dharma Realm Buddhist University,  
City of Ten Thousand Buddhas.***

# 消災延壽藥師佛灌頂真言

Dharani of The Healing Buddha

\*\*\*\*\*  
Namo bhagavate bhaisajyaguru-vaidurya  
prabha-rajaya tathagataya arhate samyak-  
sambuddhaya tadyatha. Om bhaisajye  
bhaisajye bhaisajya-samudgate svaha!  
\*\*\*\*\*

This can be translated as:

*"I honor the Lord Master of Healing, the King of Lapis Lazuli Radiance, Tathagata, Arhat, Perfectly Enlightened One, saying: To the healing, to the healing, to the supreme healing hail!"*

Extract from · The Healing Buddha  
by Raoul Birnbaum

## Homage to the Lord Master of Healing

The opportunity is taken here to include the *healing dharani* which is gaining popularity among the Buddhists.

The Lord Master of Healing, also known as the Medicine Master Buddha Who Dispels Calamities and Lengthens Life, is being *homaged* increasingly by Buddhists.

More and more devotees are reciting this *dharani*, seeking the blessings and compassion of the Medicine Master Buddha to help dispel their karmic obstacles, to free them from sufferings, illnesses and afflictions, and consequently lengthening their lives — hence this is **A MYSTIC FORMULA FOR DISPELLING DISEASE AND SUFFERING.**

It is believed that this healing *dharani*, fervently recited — 7 times or 49 times or 108 times depending on the situation — over a glass of plain water will relieve or heal a *sick* or ill person.



On such an occasion, the above practice should be done daily (or a few times a day as the situation requires) until the *sick* or ill person recovers.

Devotees who wish to uphold this dharani should sincerely attempt to recite it everyday — 3 times, 7 times or according to one's wisdom.

# 往生淨土神咒

## SPIRIT MANTRA FOR REBIRTH IN THE PURE LAND

Salutation to the Three 'Gems.

Salutation to the Lord Amitabha and Buddha  
who is Arhat and perfectly Enlightened.

Thus we offer to the Imperishable One, the  
source of Immortality, Creator filled with  
Nectar, whose attainment is perfect. Who  
is embodiment of light radiating nectar of  
immortality, while walking, emanating lustre  
all round the sky with the sound of drum  
of Enlightenment, fulfilment of all the paths  
and performer of unselfish actions.

Hail

\*\*\*\*\*

(Sanskrit)

Namo Amitabhaya, Tathagataya!  
Tadyatha, Amritodhave, Amiritsiddhe,  
Amritavikrante, Amritavikranta-gamine,  
gagana-kirtikare! Svaha!

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# REVUE DE TRANSPARENCE\*

## ( 明 証 書 )

茲將該公司所售之各項  
產品之品質與性能  
經本公司之技術人員及  
工程師之試驗結果

May 1950 (May 1950) (May 1950) (May 1950)

Admission (Admission) (Admission) (Admission)

Regulation (Regulation) (Regulation) (Regulation)

And (And) (And) (And) (And) (And) (And) (And)

茲將該公司所售之各項

May 1950 (May 1950) (May 1950) (May 1950)

Admission (Admission) (Admission) (Admission)

Regulation (Regulation) (Regulation) (Regulation)

And (And) (And) (And) (And) (And) (And) (And)

And (And) (And) (And) (And) (And) (And) (And)

\*The (The) (The) (The) (The) (The) (The) (The)

And (And) (And) (And) (And) (And) (And) (And)

And (And) (And) (And) (And) (And) (And) (And)

And

茲將該公司所售之各項

And (And) (And) (And) (And) (And) (And) (And)

And (And) (And) (And) (And) (And) (And) (And)

And (And) (And) (And) (And) (And) (And) (And)

吳豪偉  
吳芳婷  
陳佳麗  
Peter Loh  
林水強  
曾惠芳  
陳秀蘭  
陳在群  
陳在星  
黃四妹

林秀琴  
黃愛華  
蕭玉鳳  
林振棠  
陳明月  
福名氏  
福名氏  
福名氏  
黃亞春  
伍榮德  
合家

敬  
印

一 二 三 四 五 六 七 八 九 十  
**VERSE OF TRANSFERENCE\***

**( 回 向 偈 )**

hui xiang ji

May the merit and virtue accrued from this work,  
Adorn the Buddhas' Pure Lands,  
Repaying four kinds of kindness above,  
And aiding those suffering in the paths below

May those who see and hear of this,  
All bring forth the resolve for Bodhi,  
And when this retribution body is over,  
Be born together in ultimate bliss.

*\*Translated into English by:*

*Buddhist Text Translation Society*

*Dharma Realm Buddhist University, USA.*

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# 印造佛經佛像十大利益

節錄印光法師文鈔普勸發心印造經像文

- 一、從前所作種種罪過，輕者立即消滅，重者亦得轉輕。
  - 二、常得吉祥擁護，一切瘟疫、水火、寇盜、刀兵、牢獄之災，悉皆不受。
  - 三、夙生怨對，咸蒙法益，而得解脫，永免尋仇報復之苦。
  - 四、夜叉惡鬼，不能侵犯，毒蛇餓虎，不能爲害。
  - 五、心得安慰。日無險事，夜無惡夢，顏色光澤，氣力充盛，所作吉利。
  - 六、至心奉法，雖無希求，自然衣食豐足，家庭和睦，福壽綿長。
  - 七、所言所行，人天歡喜，任到何方，常爲多衆傾誠愛戴，恭敬禮拜。
  - 八、愚者轉智，病者轉健，困者轉亨。爲婦女者，報謝之日，捷轉男身。
  - 九、永離惡道，受生善道，相貌端正，天資超越，福祿殊勝。
  - 十、能爲一切衆生種植善根，以衆生心作大福田，獲無量勝果，速得成佛。
- 凡遇祝壽、賀喜、免災、祈求、懺悔、薦拔等時，皆宜歡喜施捨，功德無量。



金剛勝莊嚴  
 婆娑訶  
 賢咒註云善  
 薩現金剛身  
 摩竭勝莊嚴  
 婆娑訶  
 賢咒註云善  
 薩現金剛大  
 身  
 聲聞勝莊嚴  
 婆娑訶  
 賢咒註云善  
 薩現圓滿相  
 今持咒行人  
 得大清涼隨  
 意自在  
 唵吸者囉室  
 哩曳婆娑訶  
 賢咒註云善  
 薩現十方世  
 不總是一大  
 身相



72

DHARMA PROTECTOR WEI T'O BODHISATTVA

南無護法韋馱尊天菩薩

# 偈 向 回

hui xiang ji

(VERSE OF TRANSFERENCE)

願以此功德

yuan yi ci gong de

莊嚴佛淨土

zhuang yan fo jing tu

上報四重恩

shang bao si zhong en

下濟三塗苦

xia ji san tu ku

若有見聞者

ruo you jian wen zhe

悉發菩提心

xi fa pu ti xin

盡此一報身

jin ci yi bao shen

同生極樂國

tong sheng ji le guo

講。亦要講三年。方能講完。「紀者謹按」按西藏甘珠爾經中摘要所述。六字真言之功德。有下列之十種。(一)去一切鬼魅妖魔等害。(二)除一切寒熱痰氣等病。(三)救度一切水刀火兵等苦。(四)得一切福德壽命等自在。(五)除一切貪嗔癡漫疑等根本諸煩惱。(六)除一切破戒諸惡。(七)消滅諸障獲得十地五道。(八)念十萬遍能閉三途門。(九)念百萬遍能度六道衆。(十)念千萬遍以上。決得菩提果成佛無疑。

## 錄自

# 金剛上師諾那呼圖克圖普傳真言錄

「問」持誦咒觀世音菩薩之心咒六字真言。有何功德。

「答」六字真言爲觀音菩薩微妙心印。有無量無邊不可思議功德。爲十方諸佛所讚嘆。若書六字大明。如同書三藏法寶。如誦六字大明。三世業障悉得清淨。了脫生死，究竟成就，且能斷無明。開智慧。降魔治病。增富救貧。消災延壽。救百千難苦。摧滅貪嗔癡。閉塞輪迴路。歷代眷屬。俱得超生。腹腸諸蟲。亦得證果。又具無量三昧法門。日日得具足六波羅密功德。一切金剛護法天龍八部。無不歡喜擁護。欲生何佛土。均如願成就。不但持誦書寫與觀想等始有功德。只要此真言着於身。觸於手。耳有所聞。目有所見。或藏於家中。或書於門上。或展旗揚幡。凡露此法味者。任何衆生。亦得生死解脫之因。同證菩提道果之德。逢凶化吉。遇難呈祥。凡未成佛。求壽求子。求福求權。求消滅一切地水火風空災難危險。以及一切所求。無不如摩尼寶珠。各滿其願。總而言之。六字真言之功德。就是佛之智慧來講。亦窮劫難盡。若以現在藏經上所載之功德來

# The Mantra of Universal Protection

此真言咒  
圖克圖親書

ॐ 嘛呢叭彌吽

六字大明真言 OM MA NE PAD ME HUM

六字真言

唵  
嘛  
呢  
叭  
彌  
吽

# 七佛滅罪真言

離婆離婆帝 求訶<sup>ナ</sup>求訶<sup>ナ</sup>帝 陀羅

nē pō nē pō de chū hō chū hō de o nō

尼帝 尼訶囉帝 毗<sup>ヒ</sup>黎<sup>黎</sup>你帝 摩

nē de nē hō là de pē nē nē de mō

訶<sup>ナ</sup>伽<sup>斜</sup>帝 眞陵乾<sup>錢</sup>帝 莎<sup>沙</sup>婆訶<sup>ナ</sup>

hō chiā de tzūn lín chiēn de sō pō hō



# 往生淨土神呪

SPIRIT MANTRA FOR REBIRTH

IN THE PURE LAND

彌 <small>me</small> 膩 <small>ne</small>	迦 <small>bi</small> 蘭 <small>la</small> 帝 <small>di</small>	利 <small>li</small> 哆 <small>do</small>	哆 <small>do</small> 地 <small>di</small> 夜 <small>ye</small> 他 <small>he</small>	南 <small>na</small> 無 <small>no</small> 阿 <small>o</small> 彌 <small>me</small> 多 <small>do</small> 婆 <small>po</small> 夜 <small>ye</small>
伽 <small>ga</small> 伽 <small>ga</small> 那 <small>na</small>	阿 <small>o</small> 彌 <small>me</small> 唎 <small>le</small> 哆 <small>do</small>	悉 <small>si</small> 耽 <small>dan</small> 婆 <small>po</small> 毗 <small>pi</small>	阿 <small>o</small> 彌 <small>me</small> 利 <small>le</small> 都 <small>du</small> 婆 <small>po</small> 毗 <small>pi</small>	哆 <small>do</small> 他 <small>he</small> 伽 <small>ga</small> 多 <small>do</small> 夜 <small>ye</small>
枳 <small>zhi</small> 多 <small>do</small> 迦 <small>ga</small> 利 <small>li</small>	毗 <small>bi</small> 迦 <small>ga</small> 蘭 <small>lan</small> 多 <small>do</small>	阿 <small>o</small> 彌 <small>me</small> 唎 <small>le</small> 哆 <small>do</small>	阿 <small>o</small> 彌 <small>me</small>	
娑 <small>sa</small> 婆 <small>po</small> 訶 <small>he</small>	伽 <small>ga</small>	毗 <small>pi</small>		

# 藥師灌頂真言

Medicine Master's True Words.  
For Anointing The Crown

那摩

斜

南謨薄伽伐帝

鞞殺社

窣魯碧

nā mō bō chā fà de

pē sā sē

nēr lū bī

琉璃

鉢喇婆

喝囉闍也

怛他

nū nēē

bu nā pō

hā lā sēh yē

dā tō

吉

揭多也

阿囉喝帝

三藐三勃陀

jēh dō yē

ō lā hō dē

sān mō sān pū tō

耶

怛姪他

唵

鞞殺逝

鞞殺

yā

dā tze tō

ān

pē sā sē

pē sā

逝

鞞殺社

三沒揭帝莎訶

sze

pē sā sē

sān mū jēh dē sō hō

佛母準提神呪

Zhuan Ti Spirit Mantra

稽首皈依緣悉帝  
我今稱讚大準提

頭面頂禮七俱胝  
惟願慈悲垂加護

南無颯哆喃

石多南

三藐三菩陀

妙

俱胝

止

nā mō sù dō nán

sān miǎo sān pō to

jū tze

喃

南

怛姪他

達至拖

唵

安

折戾主戾

利

利

準

nán

dà tze to

àn

zhé lì zhǔ lì zhǔn

提娑婆訶

tē sō pō hō

波 羅 揭 帝。  
波 羅 僧 揭

帝。  
菩 提 薩 婆 訶

多。是大神咒。是大明咒。

是無上咒。是無等等咒。

能除一切苦。真實不虛。

故說般若波羅蜜多咒。

即說咒曰。揭諦揭諦。

無有恐怖遠離顛倒夢

想。究竟涅槃。三世諸

佛。◎依般若波羅蜜多故。

得阿耨多羅三藐三菩

提。故知般若波羅蜜



至zhì無wú老lǎo死sǐ。亦yì無wú老lǎo死sǐ盡jìn。

無wú苦kǔ集jí滅miè道dào無wú智zhì亦yì無wú

得de以yǐ無wú所suo得de故gù。菩pú提tí

薩sà埵duǒ依yī般bān若re波bō羅luó蜜mì多duō

故gù心xīn無wú罣guā礙ài。無wú罣guā礙ài故gù。

不減。是故空中無色。無

受想行識。無眼耳鼻舌

身意。無色聲香味觸法。

無眼界。乃至無意識界。

無無明。亦無無明盡。乃

利子色不異空。空不異

色。色即是空。空即是色。

受想行識。亦復如是。

舍利子是諸法空相。不

生不滅。不垢不淨。不增

南無般若會上佛菩薩

般若波羅蜜多心經

THE HEART SUTRA

bo re bo luo mi duo xin jing

觀自在菩薩行深般若

guan zi zai pu sa xing shen bo re

波羅蜜多時照見五蘊

bo luo mi duo shi zhao jian wu yun

皆空。度一切苦厄。舍

jie kong du yi qie ku e she

無爲心是，無染着心是，空觀心是，恭敬心是，卑下心是，無雜亂心是，無見取心是，無上菩提心是。」菩薩已將八十四句咒義，詮釋明白。持誦者須將慈悲、平等、無爲、空觀等心十句，細心尋繹，身體而力行之。

永明禪師垂誠篇說道：「若不去肉，斷一切慈悲種。」誦持此咒者，當仰體觀世音菩薩大慈大悲之心，切須戒殺茹素。鄭德純居士念佛懇辭說道：「世間惡業不一，而殺生其首；佛門戒律多種，而犯殺最重。人生不值之事不一；最不值者，莫若以口腹細故，結萬世深仇，造最重惡業。吾今懇求大眾，哀告同人：唯求時發慈悲，愛惜物命。全一命，即積一福；少一殺，即少一怨。不止全彼物命，抑且全己人身。更祈展轉勸化：隨時買放生命，縮減無益揮霍。果其恩周多命，慈滿人寰；則陰功大積，戾氣潛消；掃空業障，福祉累積於今生；保護善根，吉慶衍長於來世。」

## 大悲咒持誦須知

觀音菩薩具十四無畏、三十二應、諸神通、左右彌陀，則爲極樂之親臣；顯化娑婆，則爲世尊之良弼。楊枝一滴，遍灑大千世界。尤與我東土衆生最爲有緣。凡至心持其名號及經咒等，隨獲感應，不獨慈雲偏覆南海一隅而已。雖然，衆生當苦難時，輒呼菩薩求救。須思救苦救難之前，有「大慈大悲」四字。衆生徒口菩薩之號，而不能心菩薩之心，則不慈不悲；先不能自救，況欲感菩薩之慈悲，救其苦難，有是理乎？故人無傾險好殺心，則己之刀山滅矣；人無慘毒心，則己之湯火消矣；人無不忠不孝及淫貪不廉貞心，則己之地獄枯竭矣；人無慳吝嫉妬心，則餓鬼之火息；無傲慢驕慢心，則修羅之惡調；無頑悍不靈心，則畜生之途遠矣。大悲咒經云：「唯除不善，除不至誠，」則持誦之需善與誠可知。篤哉！唐別駕之言也，曰：「凡虔奉觀音者，其人必深信因果，生平不與惡事爲緣，所以惡報可滅。」吾恐世之人徒知求救苦難，而不求諸慈悲之心，一有不驗，遂曰：「大士弗予應；」是豈大士之感應，果虛而無徵也哉！

觀世音菩薩告梵王：此陀羅尼之相貌，「大慈悲心是，平等心是，



## 念誦法

一、大悲咒正文右旁，加注普通讀音；左旁，加注英文譯音。中英同時參照，務期任何發心受持者，均能隨念易誦。

二、大悲咒中難讀之字，大概祇有卅二字；其中九字極易辨識，實則祇有二十三字。發心人，可先行抄錄另識，自易成誦。

三、練習時，可分讀一句二句、或三四五句，各就個性所宜。初可少讀幾句，入後漸增。全咒可分六段練習：第一次，一至五句；第二次，六至十二句；第三次，十三至二十二句；第四次，二十三至四十句；第五次，四十一至六十五句；第六次，六十六至八十四句完。

四、誦時，除焚香頂禮外，應先念「千手千眼觀世音菩薩廣大圓滿無礙大悲心陀羅尼」一遍；再誦咒三遍、或五遍、七遍、九遍，四十九遍，乃至千萬遍。咒誦完時，至少應念「南無大悲觀世音菩薩」三聲，或十聲、百聲、千聲、萬聲；各隨發心。

深義。

不受十五種惡死：①不爲饑餓困苦死；②不爲枷禁杖楚死；③不爲冤家讎對死；④不爲軍陣相殺死；⑤不爲虎狼惡獸殘害死；⑥不爲毒蛇  
蜈蚣所中死；⑦不爲水火焚漂死；⑧不爲毒藥所中死；⑨不爲蠱毒害死  
；⑩不爲狂亂失念死；⑪不爲山樹崖墜落死；⑫不爲惡人魔魅死；⑬  
不爲邪神惡鬼得便死；⑭不爲惡病纏身死；⑮不爲非分自害死。

三、誦持此咒者，世間八萬四千種病，悉皆治之。

四、若在山野誦經坐禪，如有山精魍魎鬼神惱亂，誦此咒一遍，諸  
鬼魔其側，如護眼命。

悉皆被縛。

五、如法誦持者，觀世音時勅一切善神，金剛密跡，常隨護衛，不  
離其側，如護眼命。

六、若諸衆生現世求願者，於三七日淨持齋戒，誦此陀羅尼，必果  
所願。

念咒時儀式同上述；每念大悲咒一遍於此黃紙上印一紅○，共念大悲咒四十九遍（即印七○成一行，共七行）並於四角○上，每角加念觀音靈感真言（即十小咒之一）一遍，加一小○於角上大○內，然後將此咒紙焚於各家灶君座前，能免一宅火災。如念咒者功德圓滿，能使四週鄰舍同受法益，不遭回祿。

## 誦持大悲咒之功效

一、①能得安樂；②除一切病；③延年益壽；④得富饒；⑤滅除一切惡業重罪；⑥離障難；⑦增長一切白法諸功德；⑧成就一切諸善根；⑨遠離一切諸怖畏；⑩臨命終時，任何佛土，隨願得生。

二、觀世音復白佛言，持此咒者，得十五種善生：①所生之處常逢善王；②常生善國；③常值好時；④常逢善友；⑤身根常得具足；⑥道心純熟；⑦不犯禁戒；⑧所有眷屬，恩義和順；⑨資具財食，常得豐足；⑩恆得他人恭敬扶接；⑪所有財寶，無他劫奪；⑫意欲所求，皆悉稱遂；⑬龍天善神恆常擁衛；⑭所生之處，見佛聞法；⑮所聞正法，悟甚

漫多囉

煉

八二

跋陀耶

鉢

八三

娑婆訶

呼

八四

màn duō

ā

bú tuō yē

sō pō hō

註

楞

又音能

那

音奴但咒中第十六句內之二那字應讀本音

闍

又音薩

地

又音受

### 大悲水之念服法

凡三寶弟子淨口虔修者均可念大悲水療疾，並佈施結緣。念時，先須焚香頂禮，供開水一杯（多少不拘）；應念（一）香讚，（二）淨口業真言，（三）南無大慈大悲救苦救難廣大靈感觀世音菩薩，（四）千手千眼無礙大悲心陀羅尼（三聲），大悲咒四十九遍，（五）補缺真言，（六）南無大悲觀世音菩薩（十聲）。此大悲水仗佛威力能治一切大小疑難之症。服此水者必須素口先念「南無大悲觀世音菩薩」十聲（如小兒或病者無法念時，凡有關係之人均可同聲代念），然後服下，立刻見效。如服此水者或其家人能發願放生，或每月齋素幾日，尤見功效，至若潛修大德念大悲水時，水可無限而佈施亦無限，此隨發心者功德如何而定。

### 大悲咒防火災法

除用大悲水徧灑居屋可免火災外，可改備黃元紙一張

囉辣謹池墀鉢、鉢幡斜伽辣囉耶七二娑婆訶呼  
lā jiēn tse bu chiā lā yā sō pō hō 七三

摩婆利、勝吉羯辣囉夜七四娑婆訶呼  
mō pō lē sùn jì lā yā sō pō hō 七五

南那無摩喝合囉辣怛達那奴哆多囉辣夜耶七六南那  
nā mō hā lā dà nō dō lā yā yā nā

無摩、阿高利耶七七婆羅吉帝七八爍索幡鉢  
mō ō lē yā pō lō jì dē sō bu

囉辣夜七九娑婆訶八十唵安、悉一殿都八一  
lā yā sō pō hō ăn shì diēn dōo

訶<sup>呼</sup> 六一  
摩囉<sup>辣</sup> 那囉<sup>奴</sup> 娑婆訶<sup>呼</sup> 六三  
悉囉<sup>辣</sup>

僧<sup>生</sup> 阿穆佉耶<sup>加</sup> 娑婆訶<sup>呼</sup> 六五  
娑婆

摩訶<sup>呼</sup> 阿悉陀夜<sup>六六</sup> 娑婆訶<sup>呼</sup> 六七  
者

吉囉<sup>辣</sup> 阿悉陀夜<sup>六八</sup> 娑婆訶<sup>呼</sup> 六九  
波

陀摩<sup>吉</sup> 羯悉陀夜<sup>七十</sup> 娑婆訶<sup>呼</sup> 七一  
那<sup>奴</sup>



四七 迷利 彌帝唎夜四八 那奴辣 囉謹墀池 地賽 利

色 瑟尼那五十 婆夜摩那五十一 娑婆訶五十二

悉陀夜五十三 娑婆訶五十四 摩訶呼 悉陀夜

五五 娑婆訶呼 悉陀預義 喻五七 室辣 幡辣 囉

耶 夜五八 娑婆訶呼 那奴辣 囉謹墀池 娑婆六十

室那

叔

三七

阿囉

窩

辣

參

生

佛囉

辣

舍利

三八

罰

法

sù nō

o

lā sùn

fù lā

sō le

lā

沙罰

法

參

生

佛囉

辣

舍耶

四〇

呼盧

呼盧

盧

sō

fā sùn

fù lā

sō yā

hōo lū

hōo lū

摩囉

辣

呼盧

呼盧

醯利

希

娑囉

辣

娑

娑

mō

lā

hōo lū

hōo lū

shē le

sō

lā sō

囉

辣

悉唎

利

悉唎

利

蘇

噓

盧

蘇

噓

盧

菩

lā

shī

lē

shī

lē

sōo

lū

sōo

lū

提夜

菩提夜

四六

菩馱

陀

夜

菩馱

陀

夜

tē

yā

pōo

tē

yā

pōo

tō

yā

pōo

tō

yā

利陀運

唎駄孕

二六

俱盧俱盧

羯蒙

二七

度

le tō yuān

jū lū jū lū

jī mōn

dōo

法蛇

法蛇

盧度盧、罰闍耶帝

二八

摩訶罰闍耶

lū dōo lū fā sā yā dē

mō hō fā sā yā

帝

二九

陀囉陀囉

三〇

地利

唎尼

三一

室佛

dē tō lā tō lā

sā lē nē

sū fū

囉耶

三二

遮囉遮囉

三三

麼麼、罰摩

lā yā

dōo lā dōo lā

mō mō

fā mō

辣

辣

法

囉

三四

穆帝隸

三五

伊醯

伊醯

三六

室那

lā

mō dē lē

ē shē ē shē

sū nō

利

希

希

奴

薩婆薩哆、那摩婆薩哆、那摩婆

sà pō sà dō nā mō pō sà dō nā mō pō

伽<sup>加</sup>十六摩罰特豆<sup>法</sup> 怛姪他<sup>達之拖</sup>十八<sup>安</sup> 唵、

chiā mō fà dù dèr dà zē tō àn

阿婆盧<sup>高</sup>醯<sup>希</sup>十九盧迦帝<sup>加</sup>二十迦羅帝<sup>加</sup>二

ō pō lū shē lū jiā dē jiā lō dē

夷醯<sup>希</sup>唎<sup>利</sup>二<sup>三</sup>摩訶菩提薩埵<sup>朵</sup>二<sup>三</sup>薩婆

ē shē lē mō hō pō tē sà dō sà pō

薩婆<sup>二</sup>四<sup>五</sup>摩囉<sup>殊</sup>摩囉<sup>殊</sup>二<sup>五</sup>摩醯<sup>希</sup>摩醯<sup>希</sup>、

sà pō mō là mō là mō shē mō shē

鉢辣法漫  
幡囉罰曳<sup>八</sup>

達奴達夏  
數怛那怛寫<sup>九</sup>

那摩  
南無、

bu là fá shèh sōo dà nō dà shā nā mō

栗朵  
悉吉唎埵、伊蒙阿唎耶<sup>十</sup>婆盧吉

shì jì lē dō ē mōn ō lē ya pō lū jì

辣靈陀  
帝、室佛囉楞駄婆<sup>十一</sup>南無、那囉

dē sù fù là lín tō pō nā mō nō là

池  
謹埵<sup>十二</sup>醯唎摩訶幡哆沙咩<sup>十三</sup>

jīn tsē shē lē mō bō bu dō sō mē

寓拖  
薩婆阿他、豆輸朋<sup>十四</sup>阿逝孕<sup>十五</sup>

sā pō ō tō dēr sōo pōn ō szē yuin.

大悲咒

THE GREAT COMPASSION  
HEART DHARANĪ

千手千眼無礙大悲心陀羅尼 佛號三遍

南無、喝囉怛那、哆囉夜耶 一南

摩 高 利 nā mō hā là dà nō dō là yā yā nā

無、阿唎耶 二 婆盧羯帝、爍鉢囉

摩 高 利 mō ā lē yā pō lū jī dē sò bu là

耶 三 菩提薩埵婆耶 四 摩訶薩埵

yā pōō tē sā dō pō yā mō hō sa dō

婆耶 五 摩訶、迦盧尼迦耶 六 唵 七 薩

pō yā mō hō jā lū nē jā yā ān sā





佛陀彌阿彌南

薩菩至部大無南

薩菩音世觀無南



聖三方西

# 觀世音菩薩

Guan Shi Yin Pu Sa

大

Da

心

Xin

悲

Bei

經

Jing

咒

Zhou

